

2. ANGIBAS, son of strength, the ladles go to find thee in the sacrifice; we praise the ancient AaNrin our offerings, the grandson of food, butter-haired.¹

3. AGNI, thou, wise, art the creator (of consequences); O purifier, thou art the invoking priest, worthy of worship; bright one, thou art to be praised in our sacrifices by the priests with hymns, thyself the chief ministrant worthy to be rejoiced in.

4. Most youthful, eternal one, bring the longing gods to me guileless, to eat (the oblation); giyer of dwellings, approach the well-placed food; rejoice, being set in thy place with praises.

5. Deliverer AGNI, thou, the truthful and the seer, art widely spread; O kindled blazing one, the wise praisers wait on thee.²

6. Most resplendent (AGNI), shine forth and illu- Varga minate (us); give happiness to thy people, to thy worshipper, for thou art great; may my priests³ abide in the bliss of the gods, subduing their enemies, possessing bright fires.

7. As, AGNI, ihou consumest old timber on the earth, so, cherisher of friends, do thou burn our injurer, whosoever evil-minded wishes (our ill).

8. Subject us not to a strong mortal enemy^nor

¹ Similarly Agni is called *gjiritapri&htha*, "butter-

backed/' in
v. 4, 3. The *pradipta-kalasa-sthdmya-jwdrah* of
Sayana seems
to be a mislection for *pzady*. *a- cf. y. 37, 1.
² Sama Veda, I. 1. 1. 4. 8.
⁸ Sayana explains *surayah* .by *stotdro medhav\nah*,
'*asmdkam*
putrddayo vd, hymners or sons, etc.
YOL. Y, H